SAKHALIN-WHAT IT IS.

The Aboriginal Tribes and Russian Convicts on the Interesting Island. In a book published in 1903 under the title of "Un Bagne Russe. L'Ile de Sakhaline." M. Paul Labbé gives an interesting account of the aboriginal tribes and Russian convicts on the island of Sakhalin.

It is unnecessary to allude to the physical characteristics of Sakhalin. They have been sufficiently described since the island has occupied so large a space in the eyes of the world. Of the value of Sakhalin the Eussians, apart from strategical or political reasons, M. Labbé has this to say: "Sakhalin is only a speck in the vast Asiatic possessions of Russia, where there are so many richer provinces more accessible and less difficult to colonize. Russia has much to initiate and accomplish in its Asiatic empire. It will gain nothing by diffusing its efforts. Sakhalin is maintained at great cost; which will become more onerous in the future. * * * Russians never speak of Sakhalin except in terms of vague horror."

Of the Russian officials stationed on the island, the author says that they have two great defects-love of liquor and of cards. Their gambling debts assume large proportions. German and Russian commercial houses at Vladivostok lend willingly to these gentry, taking advantage of their ndebtedness, which can never be liquidated, to wring valuable concessions from them. Although M. Labbé does not say it in so many words, he leaves it to be inferred that the administration of the island is utterly rotten and corrupt.

There are two tribes of aborigines; restricted in numbers, living on Sakhalin. The Guiliaks, who occupy the northern, and the Ainos, to whom is reserved the southern end. The Guiliaks are supposed to have migrated from the valley of the Amur: but their habitations, tools and customs suggest the extreme northern portion of the American continent as their place of origin. The Guiliaks being brought nore in contact with Russian convicts than the Aines, are very much more deteriorated and corrupt than the latter, who are more in touch with the Japanese. The Guiliaks always speak with terror of their first acquaintance with the Russians. They regarded them as savages and monsters.

A Guiliak village rarely consists of more than six houses. When a white man approaches one of them he is greeted with the furious barking of dogs. If they happen not to be tethered or under control of a native he will surely be attacked and deyoured. These animals are always rendered furious by the scent of a white man. whose odor they have never been able to endure. The wealth of a Guiliak consists mainly in the number of dogs he owns. These animals constitute the currency of the people; they supply the place of coin. Wives are purchased in dogs; the price varying from one to ten, according to the youth and comeliness of the woman. The Guiliaks are of an ugly type; high cheek bones, round head, flat faces and large ears without lobes. Their color is a yellow brown. They are small-the men with little beard-broad shoulders, short legs and an immense mouth. They are very dirty, the men never washing themselves except in winter, and then with seal grease. For a woman to wash herself is considered an unpardonable sin.

Each village is usually made up of members of the same family. A Guiliak comes into the world with so many fathers and mothers that it is difficult for a stranger to determine his actual parentage. A child calls "ytk" not only his proper father, but the latter's brothers and first cousins, and "ymk" his mother and her sisters and first cousins. Marriage between blood relations is forbidden. When a child is born it receives a name. If through careleseness it is that of a person still living, both, it is supposed, will die within a year. The names of the male children are significative of strength, courage or intelligence; those of the females M. Labbé tells of one who was named Incendiary," because a fire was raging at the moment she was born. Another was called "Abundance of Fish," because her birth was coincident with a phenomenal run of fish. Brothers and sisters are allowed to play together until they reach a certain age, when they are separated and not permitted even to speak to each other except with averted eyes. The boys are taught to fish and hunt; the girls are instructed in household duties.

The Guiliaks are polygamists, although polyandry prevails among them to a certain extent. M. Labbé tells of one who had two wives. He desired to sell the older of the two, although he acknowledged she was the more useful to him. He had paid three dogs for this lady, with an annual tribute to her father of a single one. He had died. The husband thought that this released him from payment of the yearly tax, but the heirs of the deceased disputed it. He was at the moment negotiating with them, offering to restore the lady to her relatives, on the plea that a dog was of more use to him than a wife.

In marriage the consent of the girl is not required. She is purely an object of barter. A man cannot purchase a second wife without the acquiescence of the first one. Married women are usually well behaved. They perform all the hard labor. When they go to the woods to collect fuel they go in groups under the surveillance of a The author tells of a youth named Drivin, very good looking and a glib talker. He was a roue, the terror of husbands and chaperons. He was asked why he did not marry. "What is the use," he replied, "to pay out dogs when all the women are chasing me." When an elder brother absents himself from home, if he has a younger one, the latter assumes the other's marital rights during his absence. The elder brother under similar circumstances has no such claim on the wife of his junior. To avoid paying the purchase price of a wife, young men of one village sometimes make a raid on a neighboring one and carry off the marriageable girls. These forays lead to bloody reprisals. Peace is not restored until ample compensation is

made in dogs. The Guiliaks look upon disease as a punishment inflicted by evil spirits for various sins. The more serious are murder, rape, permitting the household fire to be extinguished; spitting in it, curing seal grease otherwise than by the heat of the sun, etc Curative active methods are very primitive. Fevers and headaches are treated by scarifying the forehead and pinching the skin until the blood flows. Sore eyes are poulticed with the bark of wild cherry. Cataplasms of wet earth are used. The most fective cure is thought to be a talisman of which every family has one or more. They have doctors or sorcerers who indulge in the mummery of their kind. Of late,

uine, a famous raconteur. He never finished is stories. At a particular point he always egan to weep. When asked the wherefore he said that the remainder of the narrative was so sad he could not sufficiently control his feelings to finish it.

The Alnos, the second of the aboriginal ribes on the is'and of Sakhalin, are objects of even greater interest. They octhe southern end of the island. While they and the Guiliaks have a good deal in common, the Alnos are more civilized—at least a portion of them -owing to intercourse with the Japanese, who have established fisheries near some of the villages and given them employment. Through this association they have been able to supply themselves with nodern tools. Moreover, the Japanese have taught them how to enlarge their physical comfort. The Ainos are more eserved and less confident of themselves hen the Guillaks. When a stranger enters the hut of the latter he is greeted with aughter and childish antice; when he goes nto that of the other he encounters serious, grave reserve. M. Labbé says that the conversation of an Alno is tinged with melancholy. His stories or legends are

To-day in the Japanese island of Yeso here are flourishing schools attended by Alnos. Among the most intelligent citizens of Tokio are many who, although they try to conceal it, are of Aino descent. These aborigines have a legend which tells why the Japanese can read and write and they cannot. "On a certain day a Japanese god came to pay a visit to an Alno deity. The latter asked his confrère to remain and dine with him. The meal was a copious one. What better could two gods do, when dining together, than get drunk? The Afno deity fell asleep. The Japanese god took advantage of the opportunity and robbed him of his grammar and written language. That is why the Japanese know how to read and write and the Ainos do not."

The Russians have attempted proselyting among the Ainos, but with little success. They cannot be weaned from the idea that a god is other than vindictive and cruel. They devote themselves to the propitiation of malevolent deities. M. Labbé gives an example of this characteristic of the Alnos. Poutka, one of the companions of the author, was a big Alno, very jovial and obliging. With his long black beard and ragged clothing he had the air of a brigand, whereas he was the most gentle of men. Always in his company was a certain Otaka, a most intelligent person, who told melancholy stories and recited Aino legends. He spoke Russian very well and was fond of theological discussion.

"A Russian pope," he said to the author, "tried to convert me to his religion, but he was only the priest of a false god. He depicted his God as beneficent and good, always ready to protect man and pardon him. A God as benevolent as that cannot exist: it is useless to pray to Him because he cannot do us any harm. Gods are wicked and they amuse themselves in seeing us suffer. Often a poor little rat comes out of his hole in our village, the dogs run after him, barking and snapping. They seize and play with him. He suffers for a long time. Now the evil spirits and gods are like these dogs. This poor little rat is the unhappy Aino whom they torture for

Labbé asked Otaka if he thought gods and evil spirits could be placated with

prayer. "No, I do not think so," he replied. "When the snow falls and the sea is furious the Alno lost in the forest or tossed about in his boat by the waves weeps and prays. But the snow continues to fall and the tempest increases in fury. The gods only spare those who give them food and drink. A prayer to them signifies nothing. The Russian pope told me that we had a soul and that that soul when we died would live I do not believe that. If the dead lived in another world they would be concerned about us. I had a son who died young, a father who lived to a great age. If to-day they were with God they would make me feel it, they would let me know it; for they loved me too dearly to leave me inconsolable and weeping for so long a

"There is a proverb in my country," said Labbé, "which pretends that when one is dead it is for a long time." "Your proverb lies," replied Otaka; "when

one is dead it is for all time." Poutks, on the other hand, like most of the Alnos, believed in metempsychosis; that when a man died, if he had conducted himself properly in this world, he would inhabit the body of a superior animal, like a seal, a dog, or even a bear. This conversation is given to show how the intelligence of aborigines like the Ainos can be awakened by contact with a race like the Japanese. and how it can be kept dormant, as in the case of the Guiliaks, through exclusive association with Russian convicts.

The Japanese have relations with only a limited number of Ainos. Those who do not come in touch with them are no further advanced in civilization, so to speak, than the Guiliaks. Their customs and habits are relatively the same, modifled by local conditions. One of the distinguishing characteristics of the Alnos is intense love of children. This refers not only to their own, but to those of relatives chaperon, an old man expert in the busi- and neighbors. They hasten marriage in ness. He, however, is sometimes foiled. order that this form of affection can be satisfied at the earliest moment. A boy marries at 13 and a girl at 12. Parents affiance their children even when they are in the cradle. When a young Aino wishes to marry he goes hunting, passing through several villages. If in any one of them he encounters a young girl who pleases him he asks the price at which she is held. If his parents are able to pay it the couple are married forthwith. The tariff varies from four to six dogs or a dozen sable skins, a boat or a sled. If the girl's father has no son the young couple live with him. In case he has one they go to the husband's father or to live with an elder brother, or to a house specially built for them. In one case out of six the wife is older

than the husband. Sometimes there is a difference of ten or twenty years. This arises from the fact that if an older brother dies leaving a widow and younger brother, the latter marries her. This is from motives of economy; for the widow, being already a member of the family of the young husband, he is not obliged to purchase her. Later on, if he wishes to marry a young woman, he cannot do so without permis-

sion of the older wife. Twice yearly a Russian convict ship sails from Odessa for Saknalin. The prisoners are confined in the hold in iron cages. Before sailing there is a medical inspection, but it is so careless that convicts ill of serious maladies and in the last stages of tuberculosis are allowed to embark. Most of those affected die during the voyage. The on account of a growing scale of charges for medical attendance. When they were content with donations of fish or game they were held in high regard; but now that they are asking a dog for each profestional visit they are not much employed.

The Gulliaks are inveterate story-tellers. Suicide of unhappy lovers is their favorite.

thems. M. Labbé tells of one named Nian- to discard clothing. About eighty convicts are confined in each cage. They are so crowded that in sleeping the head of one rests on the body of his neighbor. Punishments administered while on the ship are very severe-the whip, irons and confinement in a dark cell where the prisoner can barely breathe. In 1901, in midsummer, one of these convict ships was obliged to remain at Saigon for several weeks to make repairs. Eight hundred convicts, in the terrible heat and their disgusting promiscuity, suffered indescribable ago When the convicts arrive at Sakhalin they are distributed among the six prisons on the island, two on the west coast, three in the interior and one in the southern portion. M. Labbé visited all of them, and underwent temporary confinement in one in order to get "local color." One prison resembles the other; great wooden barracks, with an interior court into which he cells open. Sometimes as many as convicts are crowded into a single Each prison consists of two divisions, cell. one of correction-the other of ameliora-

Convicts condemned to life imprisonment remain eight years in the first and two in the second. Those sentenced to more han twenty years at hard labor have the period of confinement gradually reduced until those deported for minor offenses suffer only nominal sequestration. When convicts have completed their term in prison they are supplied with an ax, saw and ropes and sent into the interior as colonists. For two years, while they are ouilding a hut and clearing the ground for cultivation, they are supplied with provisions: after that they are obliged to support themselves upon what they can get from the soil. Their condition is so wretched and they are so near starving that many commit orime in order to be returned to prison. After fourteen years of service as convict colonists they are called "peasants." They have then the privilege of living on the mainland or even of returning to European Russia.

A good many convicts succeed in making their escape. In summer they hide in the holds of boats sailing across the narrow strait which separates Sakhalin from the mainland. In the winter they are able to cross on the ice. If they succeed in evading the vigilance of the coast guards they have a long perilous journey on foot across Asiatic Russia before them. One female convict and her three children-shoeless succeeded in accomplishing it. When she reached her native village in Russia she was recognized, arrested and returned to Sakhalin.

M. Labbé calls the directors of the prisons "sinister personages." They are the real masters of the island. The other functionaries are mere tools in their hands; spied upon by convicts set to watch them in the hope that they may be detected in some deviation from which the directors may profit. These sell on the sly to merchants on the island goods made in the prisons. In this way they would gain enough to make themselves independently rich, were it not for their passion for gambling, which puts in circulation the money of which they are defrauding the Government. Moreover, these directors are mercilessly cruel to the poor creatures over whom they rule. For amuse ment they will enclose a convict in a barrel and roll him down a hill. The whistle of the lash of the whip is music to them. Yet M. Labbé says there is no instance of a convict attempting the life of a director of prisons. They are so terrorized and cowed that all spirit of resistance or re-

venge is crushed out of them. There is great inequality and injustice in the treatment of the convicts. To good looking woman prisoner life is made very easy and agreeable. It is the same with a man who has money to bribe off cials. A young criminal of a family of influence committed for murder has it changed into a policical offense and enjoys the privileges granted this class of offenders. A Russian officer of rank was sent to Sakhalin for selling military secrets to a foreign Power. He was put in charge of confidential papers relating to the administration of the island. M. Labbé had barely arrived at Sakhalin when this officer came and offered to sell him copies of these documents.

It may be asked why are all these things these injustices and cruelties, possible? There are supposed to be inspectors sent from St. Petersburg to remedy these evils. They are sent, but no sooner do they arrive than they disappear with mysterious promptness. There is a Governor of the sland. He is full of good intentions but his term of office is so brief that he is little better than a visiting stranger. He sees only what he is permitted to see. In fact, he learns less than a visitor. Officials avoid meeting him; everything is hidden that can be concealed. An honest official does not dare speak. One who instituted inquiries in regard to the great sums of money that his subordinates with modest salaries were wagering at cards was immediately dismissed from office. A convict said to M. Labbé that what he was relating seemed to frighten him. What would be the effect upon his auditor if he told the full truth? Yet, notwithstanding the frightful punishments dealt out to the convicts, the colonist prisoners consider their life so much harder that, to escape it they would willingly return to prison.

When the Devil Is Loose in Mexico.

From the Mexican Herald.
big fire, a suicide and a number of accidents in the city and a heavy wind and rain storm here and numerous crimes and accidents in many parts of the Republic were the natural consequences, it is to be supposed of the annual one day's leave of absence taken by his diabolical majesty the devil yesterday—a leave of absence which his majesty spends in this earthly planet doing a

number of devilish tricks.

It is a common belief among almost all Mexcans that on the day of San Bartolo, which was yesterday, the devil is loose and many unpleasant things happen. The devil is supposed to be very busy all the year around roasting bad people in the inferno, but on the day of San Bartolo he takes a little rest and comes to the earth to see how things are going on. That is, he comes on a trip of in-spection to see the prospects for the coming

going on. That is, he comes on a trip of inspection to see the prospects for the coming year.

Many people are so superstitious about this that they stay at home all day and refuse to receive calls because, according to tradition, it occurred one time that the devil disguised himself and called upon geople whom he wanted to carry away. The object of the visit was briefly explained and the interested parties were so scared that most of them dropped dead, whereupon the devil carried away their souls.

The superstition is much more widely spread in the States of the interior. In Guadplaiara, for instance, they claim that San dartolo's is the day when the city shall be destroyed by a flood and a hurricane, according to the prediction of a priest who died many years ago, although nobody knows the name of that prophet nor the year when he made his prophecy.

Instead of Swearing.

From the Kansas City Journal. A Holton man who had never been known

POEMS WORTH READING.

Back to Town. From the mountain gien and the sait sea fen,

By trall and cke by train. ery rings up to the autumn sky; It's "Hey for the town again!" We have had enough of things in the rough.

Of the rural moon and star:

We'll be glad to hear, though it may sound quee The gong of the trolley car!

We have trouted and trolled, we have barcaroled. Where the long lake's ripples gleam: We have scaled the height of youth's delight. Dreaming the olden dream; Now the echoes come, with their haunting hum. From the opera and the play-From the gay from frou of the Avenue, And the deep din of Broadway.

That we long to masch in the grip of starch All proper, precise and prim; With a "howd'ye do?" and a "how are you?" Is true, though it's somewhat grim. Back from the free of the open sea, From the green of garth and lane, To the round and rack of the treadmill track-Yes, it's back to the town again! CLINTON SCOLLARD.

School Has Begun. They cut the pants of brother Jim
To fit the legs of little Tim.
Ah, mel 'twas years ago when Bill
And I would chase and race and run
To reach the schoolhouse 'neath the hill To pick out seats ere school begun.

Poor little Tim! he had to pos

Upon the low front seat; his toes
Were then two inches from the floor. His brother Jim and Bill and I Picked out our seats behind the door-For reasons that were smooth and siy. I see her yet, a prim, sedate. Staid personage, who sat in state
Upon the little platform where
She ruled with ruler, and with grim

Into the eyes of little Tim. Poor sittle Tim! he seemed to grow In wisdom on the front seat row: But us big fellows by the door Were satisfied to peg away And learn a little or no more Than just enough to keep from play.

Defermination she would stare

pon the farm is brother Jim-He wears the castoff pants of Tim. Yours truly's on a sal'ry small— The chap who couldn't reach the floor Will run for county judge this fall. HORACE SETMOUR KELLER

Milady's Purse. From the Catholic Standard and Times.

She was an heiress, and the purse
She carried in her dainty hand
Might well the fortunes relimburse
Of any spendhrift in the land.
At least most men imagined so,
Yet they for years might rack their brains,
And after all would never know
The total wealth that purse contains.

So here in full we give the list, From which no item has been missed:

A bit of string, a buttonhook. A clipping from a cooking book, A little Turkish cigarette. A little Turkish cigarette,
A bit of gum (unused as yet),
samples of gingham, organdie,
Chiffon, crepon and dimity,
Besides a shred of mouseeline
a worn out safety pin Besides a street of mouseline De sole, a worn out safety pin, A collar button made of bone. A lock of hair (perhaps her own), A fashionable modiste's card. A strip of blue and white foulard. A picture postal card from Rome, And half a dime to take her home.

His Remedy.

From the New Orleans Times Democrat. Although it caused within his house A very serious schism. He still insisted Sannel cakes Were good for rheumatism.

Quatrains From the Spanish. From the New Orleans Times Democrat. First think and then speak:
And after that still
Think on what you've said,
If 'twas good or ill!

Rise up if you fall. . . . But ere going incline And look where you fell. And place there a sign!

A sign on the forehead Bear all that draw breath Inscribed as with fire, Saying: "Sentenced to Death!"

I know not that which I have.
With what I lack 'tis the same:
But always I wait for a something
That I know not how to name! 'Ind my conscience said to me:
"Then thine own hosom cleave!"

The Song of Blind Angus. From the London Daily News. I am kin with the great things that are blind With sightless Time, and Change, and Fate I have no friend but the hurrying wind; I know no love, nor any hate.

No voice has softened when I drew near; Lonely my way by street and sod, But they give to me of pity and fear: I am under the seal of God,

But an empty word is sight to me.
To me who must walk in the night.
But I wait the day that shall set me free
To win to the great white light.
P. O'NELL GALLAGHER.

Unreality.

Wise men figure out
That we're gravely in doubt
About things—many things.
No philosophers say.
And the poet so gay.
Likewise sings—sweetly sings.
He errs who insists
Some thing really exists.
For it seems—merely seems:
And the world, with its show,
And the days, as they go.
Are but dreams—idle dreams.
The pleasures we nurse.
The misfortunes we curse.
Are but shades—empty shades.
O'er the mind comes a thought,
Like a picture swift caught.
Then it fades—quickly fades.
We stumble and grope.
And we sometimes lose hope—'Mid these schemes—wicked schemes.
But we'll waken some day,
And we'll smile as we say,
"They were dreams—idle dreams." From the Washington Star.

The Swedenborg Motor Car.

In the old days, The days before we had The gasoline, electric, Or other sort of fad, Emanuel Swedenborg. A new religious star, Devised and built a very Peculiar motor car.

Not horseless altogether. And yet the horse, that made
The motor hit the pace that kills,
Was never quite displayed. Inside the strange machine And though he got up scorching speed, The power was scarcely seen.

But it was fated, as the fate In later days, and Fate got in On Swedenborg's machine. How did it do it? Listen, pray: One pleasant day in spring The motor struck a level road And scorched like everything.

The horse had been a winner In his youth, and when the mill Got a move on he determined He would be a winner still. And the way he pawed the rollers When he got excited sent That motor down the level In the nature of hell-bent.

The chauseur tried to stop him,
But the more he hollered "Whoa"
The more the horse determined Before he smashed the car He'd busted all to thunder The speed laws, near and far. At last-but why give details?

You all know what a slump Occurs to scorching autos That beng into a stump. In those days, as in these ones, The same result obtained, And reile hunters gathered The few scrape that rem WILLAN J, LAMPTON. QUESTIONS AND ANSWERS.

The question arose the other day as to whether or not a clause reading as follows was proper English and the parties in dispute agreed to submit the same to you. If you have time I shall be very glad indeed to have you state in your columns whether of not the same is proper; and, if not, will you kindly give your reasons therefor? "Whereas it was understood and agreed that on the sale of the hadd premises the sald John Green and James Brown, or the survivor of them, would pay unto each of Mary Black, Henry Jones, John Smith, John Green and James Brown one equal fifth part of the proceeds of sale thereof."

In this and similar locutions the question of the

In this and similar locutions the question of the goodness of the English is quite overslaughed by the question whether it is good in law, a point call ing for the decision of an expert. You will have noted, of course, that Green and Brown both pay and receive under this trust. But it opens an inreceive under this trust. But it opens an in-teresting field of study, the conveyancers' English. No English can be better, for it has stood the test of centuries of court decisions. "To have and to hold," "his heirs and assigns forever," "being and stigate." "Self the arrival and assigns to the control of the court of the cour situate," "all that certain tenement, its measuages and appurtenances"—every word is just the right word in the right place, every word has been fought over with all the craft of counsel learned in the law until there is no loophole for error or miscon-struction. Here at last we have the perfect English. Even theology, granted we allow the right of private interpretation, becomes a shifting sand of uncertainty in comparison. The whole history of English freedom is written into these sonorous phrases. They may have the musty smell of the parchment, the fingers may slip where the pounce has been applied, they call for the red red tape and the incense of the scaling wax, but when they are signed, scaled and delivered they are the good English beyond compare.

Will you not favor us with a statement of the way in which the mosquito theory of yellow fever transmission was, as is claimed, proved in Havans I do not recall having seen any such statement in THE SUN and there are many laymen, doubtiess, who have some understanding of the value of evidence who would be glad of an opportunity to arrive at some conclusion on the subject for themselves.

For a layman to test the value of evidence I

favor of the mosquito transmission of yellow fever he would have to read the evidence of such bacteri plogists as Col. Gorgas of the medical corps of th army and Surgeon Wasdin of the Marine Hospital Service. This is to be found only in the medical press. The main lines of the proof are as follows: A certain specific bacterium is found in the blood of all yellow fever patients. The bacilius ingested in the food or injected into the blood of a sound person does not produce a fresh case of yellow fever. Before it can acquire the virulent toxic quality the plant must undergo its cycle of deve opment in an intermediate hoat. The only othe life in which the yellow fever bacilius has been dis-covered is the mosquito Stegomyia fasciata. A source of yellow fever can contaminate only this mosquito, and it in turn, after the complete cycle of the bacterium, is the only medium which can contaminate the sound. This has been worked out in the laboratory and is said to have been com-pletely verified at the bedside. Based on this dis covery, the prevention of yellow fever epidemics lies solely in stopping the one agency that can apread. it, this particular mosquito. It takes the form of screening every patient and of destroying the breeding places of the insect.

Kindly inform me if writer's cramp can be cured? I ask as I have had the same for the last few years; when writing, am unable to rest my arm on a desk and there seems to be a contraction of the muscles up to the shoulder, and as if there was no power in the wrist. When writing I have to bear down on the built of the hand and that seems to act as a lever, raising the fingers and loosening the grasp upon same. Have been told to refrain from writing for six months; have done so, but I do not derive any benefit. What will strengthen the wrist Have tried wrist straps, but find no relief from them.

Clearly a case for competent medical advice, for he classic symptoms of writer's cramp or serie ener's palsy are not infrequently found to be diag nostic of some other trouble, by curing which the pen difficulty disappears. True writer's cramp is the best known of a group of obscure functional neuroses, tilrough all of which runs the common factor of inability to perform some particular delicate and complicated act of muscular coordination in which it has taken long and painful practis to acquire degrerity. The essential of every effort at treatment is complete rest from the repugnant exercise until the muscles are ready to resume their functions. The spread of the typewriter has robbed writer's cramp of much of its features. Some people find it comparatively easy to bring the other hand into a state of training which will enable them to write therewith.

Will you kindly tell me the rest of the quotation
"The devil take the bindmost?" Where is it to b
found?

MARY A. CLARK.

found?

MARY A. CLARE.

In one of Charles Lever's novels, we fancy it
was "Charles O'Malley." It is found as "Saure qui
peul and divil take the hindmost." In "Hudbras."
Part I., canto 2, line 633, it is found as "And bid the devil take the hin'most." Burns "To a Haggis" has "Dell take the hindmost." Prior "On the tak ing of Namur" has "Bid the devil take the slowest."
The Rev. James Wood credits it to Beaumont and
Fletcher without further specification of the play. The same idea is conveyed by Horace (De Arte Postica 417). "Occupet extremum scables." The basic sense must have been recognized not long after the first man began to play catch as catch can with the cave hyens. The devil, of course is a relatively modern concession to orthodoxy.

Piease tell me whether the Panama Canal is in North or South America? Rox. Just look at the map, then it will be seen that North America is out of it. In the same way the lethmus can hardly be said to be in South America. There remains a third division, Central America. and to this the good people of Panama regard them selves as belonging.

Kindly advise me if there are any books giving information as to violin designs. VIOLIN. You will find full information in Hart, "The Violin. 1885). The study may profitably be continued in Rühlmann, "Geschichte der Bogeninstrumente (Brunswick, 1882) and Vidal, "Les Instruments & Archet" (Paris 1876-78.)

Archet" (Paris 1876-78.)

I.ongerity.—You state that no one in this country or in England has lived over 110 years. This may be correct as far as England is concerned, but lately there died at Scarva. Ireland, a Mr. Robert Taylor, whose age was 115. He was the oldest postmaster in her late Majeaty's service at the time of his death. Most of the English and Irish papers gave an account of his life. It can be proved that he was a fifer in the rebellion of '98. W. BRATT.

The General Superintendent of the Census of the then Republic of Hawail is cited by the Pacific Commercial Advertiser of Honolulu (Dec. 8, 1896) as authority for certifying the age of an old woman. Kepoolele Apau, at 122 years at that date, and possibly at 124 according to her own claim. She was a woman grown when, in December, 1824, she accompanied Kaploiant to break the great tabu of the goddess Pele in the Halema'uma'u fire lake of the volcano Kilauea. She comprehended the whole recorded history of Hawaii from its discovery to the fall of the monarchy which she had seen established by Kamehamha the Great. She was yet alive in 1899.

To the Irish gentleman and the Hawaiian lady To the Irish gentleman and the Hawalian lady might be added the recently deceased Indian who was in the news as a vivandière serving buttermilk-

of all things, at the Battle of New Oricans. But the statement made in the comment on Old Parr was in reference to cases of longevity susceptible of documentary proof, which appears not to be the case in the instances here cited.

the case in the instances here cited.

Perth Amboy's Charler, —In answer to letter of A. G. Handel you state that Perth Amboy, was not incorporated as a city until 1784. By reference to Whitehead's "Contribution to East Jersey History," I find it stated that the first charter was obtained from Gov. Robert Huster, Aug. 24, 1718. The city was then incorporated under the name of "The Mayor, Recorder, Aldermen and Commonaity of the City of Perth Amboy." Subsequently and on Dec. 21, 1784, an act of the Legislature was passed, entitled, "An act for ereciting the north ward of Perth Amboy and a part of the township of Woodbridge in the county of Middleses, into a city, and for incorporating the same by the name and title of the city of Perth Amboy." This law remained in force until Feb. 27, 1844, when a new act was passed.

This interesting research corrects the Perth

This interesting research corrects the Perth Amboy charter date given in the International Encyclopedia. It does not, however, affect the priority of New York. Yet only recently a French geographical authority was brought to light who. as lately as "An XII" of the Republic, defined the of New York as "thirty-six miles north east of Perth Amboy."

Crown Patents.—I noticed in your issue of Aug. 15 a query as to some land grants, signed "Du B." If he will consult a "Gazetteer of the State of New York," &c., by J. H. French, published at Syracuse in 1880, commencing at page 46 he may find some aid. This is a book that is not scarce by any means and can be found in most libraries.

A. S. CLARE.

Mr. Clark and his establishment at Peekskill are points of Colonial history, for he not only has a large aupply of historical works frequently not elsewhere accessible, but his collection is particularly rich in that for which we have no precise term, but which the French term materiaux pour sersir. For most of the lands covered in the patents to the Nine Part ners and the others to which the querist Du B. re ferred he has the manuscripts of the field books of the original surveyors. Old Clocks. - In answer to request of "old clocks.

Old Clocks.—In aniswer to request of old clocks, would state that Britten mentions Caborne of Birmingham as making clocks from 1800 to 1842. His clocks are fairly common in this country. I have seen several of them, in mabogany cases of both English and American manufacture. The clocks are of fairly good workmanship.

ANTIQUE. C. Harris -March 5, 1871, Sunday; June 14, 1874

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> Photographing Lightning From the London Magazine.

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